Our Noung Holks.

"Because I Love You."

Because I love you, children, my Sabbath days is

thail the still bright morning, and hasten you to greet:

Heak into your faces, and see the love-light there. And I am atways happy in your hours of praise and prayer.

Because I love you, children, I long that you shall

Now, in life's morning, *reading the narrow wav with me Hore you, little travelors, and pray that you may

with the journey safely over, in the Father's

sunny land.

Because Hove you, children, now in your childhood sweet,

long to bring you closely unto the Saviour's feet No joy is like the pleasure of always serving Him I long for you to have it ere years your life shall

Because Heve you, children, I would that you should know

How dangerous is the pathway which the pilgrims tread below;

But there is waiting ready the Guide of life and light,

And those who cling to Jesus will walk the way aright.

Because I love you, children I point you day by

To the Lamb of God who taketh the world's great

and I ask the gentle Master to give to you a place Among the willing learners to whom he shows his face.

Because I love you, children, I can not be content Unless I have you with me when this life of ours is

on seek the Saviour early, and in his home above We shall dwell together, I and the class I loze -MARIANNE FARINGHAM, in London S. S. Tamas.

Tuenkare blossoms that has budded, been blichted i' the cauld.

And lammies that has perished because they left the fauld; But cower youn aneath His wing wha died upon

the tree. An gaithers in His bosom helpless weans like you

an' me. in the warl there's tribulation, in the warl there is

But the warl it is bonnie, for our Father made it Then brichten up yer armor, an' be happy as ye

Though yer sky be often clouded, it win' na be for lang.

The Peach—Who made the best use

A countryman brought home five peaches from the city, the most beautiful that could be seen. His children saw the fruit for the first time. On this account they wondered, and were very much pleased over the eautiful peaches with the rosy cheeks and

The father divided them among his four children, and one was received by the nother.

In the evening, as they were going to their bed-chambers, they were asked by eir father.

"Well how did those fine peaches taste

Excellent, dear father," said the eldest. "It is a beautiful fruit, somewhat acid, yet of so mild a flavor. I have saved the tone, and intend to rear a tree out of it."
"Well done," said the father; "that I all prudently providing for the future, as

becomes a husbandman." "I have also eaten mine up," said the suggest, "and thrown away the stone, and mother gave me the half of hers. Oh,

it tasted so sweet, and melted in one's "Well," said the father, "to be sure,

you have not acted prudently, but very naturally, as children are wont to do. For prudence is there still room in thy life.' Then began the second son:—
"I picked up the stone which my little

brother threv away, and cracked it. There was a kernel therein that tasted as sweet as a nut. But my peach I sold, and have seceived so much money for it that I can, hen I go to the city, probably buy two 've.'
The father shook his head and said—

Wise it was, but not in the least childor natural. May Heaven preserve you

m becoming a merchant!"
"And thou, Edmund?" said the father. Candidly and cpenly answered Edmund: "I took my peach to our neighbour's on, the sick George, who has a fever. Es as not willing to take it, but I laid it

pon the bed, and came away."
"Well," said the father," who has then ade the best use of his peach? Then cried they all three-

Brother Edmund has."

But Edmund remained silent, and the other kissed him with tears in her eyes.

How Chickens get out of Shells.

Take an egg cut of a nest, on which the an egg cut of a nest, on which the a has had her full time, carefully holdg it to the ear; turning it around, you ill find the exact spot which the little felw is picking on the inside of the shell; is he will do until the inside skin is perrated, and then the chell is forced out-ard as a small scale, leaving a holo. ow, if you will take one of the eggs in condition from under the hen, remove to the house, or other suitable place, put in a box or nest, keeping it warm and oist, as near the temperature of the hen possible (which may be done by laying between two bottles of warm water, upon by cotton or wool), and lay a glass over box or nest, then you can sit or stand, is most convenient, and witness the trre odus operandi. Now watch the little low work its way into the world, and will be amused and instructed as I often been. After it has go. its opng it commences a nibhling motion with point of the upper bill on the outside the shell, always working to the right you have the large end of the egg from i and the holo upward) until it has the halo upward until it has the halo upward until it has the half of an inch, in a perfect circle; it is forces the cap or butt end of the shell, and the halo the shell. and then has a chance to straighten its k, thereby loosening its logs somewhat; so, by their help, forcing the body, a the shell.—American Reim Journal.

The Magic of Silence.

You have often heard "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my ! ttle friende managed. Dolly never came to sas Mariorie Dolly pever came to see Marjorie that there was not a quarrel. Marjorie tried to speak gently, but no matter now hard she tried Polly finally made her so angry that she would soon speak sharp words too.

"O, what shall I do?" cried poor little Marioria.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tonge in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs without speaking a word

Soon afterwards in marched Dolly to see her little friend.

It was not a quarter of an hour before Dolly's temper was ruffled, and her voice was raised, and as usual she began to fin. I fault and soold. Majorie fled to the hearth and seized the tongs, snapping them gently.

More angry words from Dolly.

Snap went the tongs.

More still. Snap. "Why don't you speak?" screamed Dolly, in a furry. Snap went the tongs.

"Speak i" said she. Snap was the only answei 'I'll never, never come again, never!"

Away she went. Did she keep her promise? No, indeed. She came the next day, but seeing Marjorie run for the tongs, she solemnly said if she would only let them alone they would quarrel no more for ever and ever .- Selected.

Short Story for the Girls.

A bright little girl was playing croquet. and knocking her ball with the intention of placing it in position so that she could peac through the wicket when her time to play should come again, was somewhat dis-pleased to see it roll too far, so that she was still out of position. Without uttering a word of complaint, however, she walked quietly to the ball, and with her foot rolled if to the place where she had endeavoured to have it stop. Another engaged in the game saw it, and kindly reproved her; told her it was wrong, and if she learned to do things which were wrong in small things, like a game of pleasure, she would be more likely to do so in large things when she should be thrown into the great struggles of life. To this she readily re-sponded, "Why, I saw grandma place her ball before the wicket the same way awhile And no argument seemed to convince her but that it was right to thus take advantage of her playmates, because she

"saw her grandma do the same thing."
Thus an innocent little girl chanced to be the observer of an act by one to whom she looked for an example, and thus a lit-tle mind was poisened which was perhaps as pure as the fresh fallen snow. In this wey seed is often sown in the child which must sprout and bear fruit, and "Oh! what

shall the harvest be 2' How careful we should be to avoid the appearance of evil, and remember that in the smallest deed the eye of some person looking to us for an example may be upon us.—Christian World.

Religious Sentiment and Practice.

There is a morbid corruption and waste of vital power in religious sentiment, by which the pure strength of that which should be the guiding soul of every nation, the splendor of its youthful manhood, and spotless light of its maidenhood, is averted or cast away.

You may see, continually, girls who have never been taught to do a single useful thing thoroughly; who cannot sew. who cannot cook, who cannot cast an account. nor prepare a medicine, whose whole life has been passed either in play or in pride; you will find girls like these, when they earnest-hearted, cast all their innate passion of religions spirit, which was meant by God to support them through the irksomeness of daily toil, into grievous and vain meditation over the meaning of the great Book or which no syllable was ever yet to be understood but through a deed; all the instictive wisdom and mercy of their womanhood made vain, and the glory of their pure conscience warped into fruitless agony concerning questions which the laws of common serviceable life would sither have solved for them in an instant, or kept out of their way. Give such a girl any true work that will make her active in the dawn, and weary at night, with the con-sciousness that her fellow-creatures have indeed, been the better for her day, and the powerless sorrow of her enthusiasm will transfer itself into a majesty of radient and beneficient peace.

A MOST strange confirmation of the Book of Genesis comes from Borneo, on the authority of Alex. Mackenzie Cameron, in the shape of two traditions held by the Dyaks, a people of that island, and by the considered aborigmal. One is that long ago there was a great deluge, when the ancestors of the human family—the Chinancestors of the human family—the Chin-ese, the Malays, and Dyaks, dwelt together. The three had to swim for their lives, and and all three came safe to land. The Dyak lost all but his weapons, the Chinese all but his books; so that the Dyaks never were a literary people, nor the Chinese a martial one. The second tradition is that very early in Dyak history a great ancestor of theirs determined to construct a ladder and climb up to heaven. He succeeded in getting pretty high, but at last one night a worm gnawed into the foot of the ladder and induced a premature dissent. These are not the most extreme distortions of the accounts of the floods and of the Tower of Babel. Another Dyak contribution to bibilical research, on the same authority, is the fact that they have no other name for the Supreme Being than Yaouah; a striking resemblance to Yahveh, the very generally received orthoppy of Jehovah. The Dyake also believe in one Supreme Boing, almighty and good, and ir powerful evil spirit. They won the one Supreme, without priests or tempes or images. If, in addition, we consider their isolated and semi-barbarous condition, these matters become my estriking still.—

W. Y. Inducation.

Sabbath School Tencher.

LESSON XXXII.

August 8, } JESUS AT BETHESDA

COMMIT TO MEMORY, VS. 10, 11 PARALLEL PASSAGES. - Luka xm. 16 Acts iv. 84.

SCRIPTURE READINGS .- With vs. 5, 6, read Ps. exlii. 3; with vs. 7, 8, read Matt. ix. 6; with vs. 9, Matt. xii. 8; with v. 10, comp. Jer. xvii. 21, 22; with v. 11, read Ps. xxxvii. 32, 38; with vs. 12, 13, comp. 30: Luke iv. with v. 14, 15, read Matt. x1i. 45.

GOLDEN TEXT .- I am the Lord that healeth thee.—Ex. xv. 26.
CESTRAL TRUTH.—It is "the Lord that

healeth."

The necessity for short Scripture Lessons. obliges us to begin abruptly with the statement of the impotent man's condition, but e cannot pass by the introductory verses. Much difference of opinion exists as to what "feast" (v. 1) is here intended. If, as is likely, all things considered, a Passover, then our Lord was at four such feasis, and his ministry lasted more than three years (agreeing with Dan. ix.

To the understanding of the sufferer s position, it is needful to know that there was at Jerusalem, in the sheep gate (or market), a pool or swimming place, which Robinson, denying the traditional Bethesda altogether, thinks the upper pool of Siloam, in which the water somotimes bubles up with some commetion as the waters rise, and around which were five porches or covered spaces, frequented by weak, blind. lame and paralysed persons, four classes mentioned, who looked for healing through the virtue of the waters. The account of their curative powers given (verse 4), though very old, as far back as Tertullian (early in the third century), is yet under suspicion as having crept into the text from an early side-note. They who have no doubt as to the genuineness of the verse, think a special and symbolical miracle, like the star, showing the coming of Christ, the opening of the "fountain for sin. A suffering crowd gathered here; one (v. 5) had been thirty-eight years a paralytic, not all the time there necessarily, though he had been long waiting, until well nigh despairing. The passage does not fix his age, nor the time he was in the porch. His thirty-eight years answering to the journeyings in the wilderness, of excites the fanciful school of writers to find in him a type of Israel. Such a fancy needs to be held in check. In such a man torpor of mind might well come, the sad result of long confinement, neglect, and growing hopelessness. His heart needed to be roused to hope, and to have expectation called out. Hence the question of the Master, who knew all the

case, in (V. 6.) "Wilt thou be made whole?" Commonly when the Lord wrought miracles, he raised some desire, some beginning of confidence in the person to receive the benefit. So he does here. No doubt his tone and manuer inspired confidence, and led the poor sufferer to state his case, thinking perhaps he might put him, in the favourabe moment, into the pool. But Jesus does "exceeding abundantly above what we He takes another way. think."

(V. 7.) Contains the man's explanation of his own case. He assumes that it would be known that he desired to be oured, and the reason that he is not cured, he proceeds to give, with much natural

At this point we may notice, that the question put by Christ here is put to un-saved nen in every appeal of conscience, every reading of the Bible, every Gospel sermon. They have not such defence as this. The best course is to state the case truly to Jesus. When men will, their healing is assured. But the heart rolls the blame on any one else; "If I had such a minister as—;" "If I lived in such orcumstances as—;" "If I had succeeded No, no; now, as thou art now, wilt thou, lost thou really desire to be say

V. 8.) The "Word," the eternal, creating, almighty "Word" is now heard. "Rise! (he could not before), "take up thy bed" (a proof of strength), "and walk" Everything seemed cure against it, but somehow confidence was breathed into the man's soul no less than power into his withered limbs, and the man tried and did it "immediately" (v. 9), just as he was bidden. A good example for us. To explain what follows, it is added, "and

it was the Sabbath." Now the Jews, while locing the spirit, were very scrupulous about the forms of religion, and rules against carrying burdens for the purposes of common labour they strained so as to cover the case of this poor man. We ought to distinguish between the Pharisees reading of the Old Testament Sabbath laws, which Jesus disregarded, and the real laws which he

(V. 10.) The Jews took him to task, "It is not lawful." They let him lie all the weary years unaided. They assail him the moment he ignores a ricce of their formal-ism. These were not the common people, but the Jews, the rulers, sticklers for rights; for so this evangelist speaks (John vii. 1; xviii, 12, 14). He was breaking no divine law. This carrying of a mere mat or rug was not service work. Good had been done him, -always lawful on the Sabbath —and he was enjoying it. They over-strained Scripture and made it of none effeet by the traditions which they placed be-The Pharisaic inventions are doing harin to the true Sabbath even now. The man had a true instinct that he who could, and would, pity and cure him, would not really misdirect him, and a he quotes him

as authority.
(V. 11.) "He that made me whole," etc.
There is a moral influence won, according to the laws of our nature, by good doing; and it is natural that we should respect the will of one who has helped us. "We love him" etc; "If ye love us, keep my commandments." He who has the plain command of Christ for what he does, need not trouble himself about niceties of tradition, or customs of the times. But, louis 15,000 at \$20 and upwards per than a hand an arrival with Large and point. they are bent on a quarrel with Jeine: 100

they show by the tone and from of their

(V. 12.) "What man" (as opposed to a divine being) "is he that told thee?" not healed thee, about which they might have been expected to ask. They are more bent on evidence that he had broken their law, than of the good he did But the man had no opportunity to learn regarding him at that time, and could not point him out; for knowing the temper of these men, Jesus had glided out of the group (v. '8). So the "Jews," his malignant foes, were baffled for the time; but their spite remain-, as we see by v. 16. Mon of the priestly law-making kind always make more of their laws than God's; and of two institutions side by side, one human, the other divine, the human will often call out the greater zeal. Men like their own. A holiday in Italy is much better observed than

the Sabbath day. (V. 14.) The man was, later, in the temple, giving thanks, let us hope, when Jesus found and startled him with a solemn warping, implying that the man's own sin known to Christ, had brought on the suffering. He could so judge in the case, though we may not, although we know that the genera rule often holds good, that sin brings suffering even here, and often of a kind that recalls the sin.

And we may infer that ain committed after such warning is specially sinful; thet there are behind, heavier punishments than these that come on men here. That must be had indeed, that is worse than thirty-eight years helplessness. The nan now recognized Jesus, and let us believe grateful, not a spiteful temper, went and

told it to his questioners.
(V. 15) "Jesus had made him whole." That would seem to him, defonce enough of his proceedings; good reason why the Jews themselves should submit to him.

Many funciful lessons have been from this miracle, such as, that Bethesda represents the Jewish Church, with its small results; that it stands for Baptism; that the porches represent the law which show no misery they cannot help, and the like. We had better dwell on obvious and undoubted truths taught or illustrated here.

(a) Sin makes misery. The more sin the more suffering.

(b) Jesus is the healer of our diseasesour worst discouns.

(c) He works miracles on the body. and gives temporal good to call our attention to spiritual and abiding blessings.

(d) He is still looking on us in our help-lesaness and saying, "Wilt thou?" etc. Let us obey his directions.

(c) When healed by him we should do as e desires, and publish his grace to others. 'He hath made me whole

SUGGESTIVE TOPICS.

The feast—the place—the persons—why waiting—their condition—the particular sufferer—how long so—why so long—his probable state of mind—coincidence—the Lord's question—its purpose—the Lord's words—their import—the lesson he teaches us by his obedience—the results—the day on which this was done—the Jewish idea -the offence given-the question-her answered-the principle of answer-the rejoinder-the spirit of it-the man found where-how warned-the implied truthhis after-course—the lessons to to, as to use of miracles -our condition-the means of recovery.

The Logic of Faith.

Scepticism does not need too much doctor-g. We are in danger of overdosing the ing. The mind has means of cure in itself. Doubt has had a slow development through many ages. Sometimes ignoring God, and sometimes denying Him, it has been fighting the higher destiny of the soul. But the world of mind comes back to the balance. It is the same law that presses the sun down to the winter horizon, and then lifts it up to the zenith to look upon fruits and flowers. So there is an infinite strength of divine law in the recuperative power of moral nature. now depressed into a winter time of doubt but the sun will cross the line. That moral nature will react with a heavenly force, and in that reaction, where scepticism had flung ice-chains over the world of the soul, immortells of thought and hope will blossom. We believe, therefore, a time of the supremacy of faith will follow hard on these gloomy steps of doubt, for faith is the souls normal state. It is the only rest for ar immortal mind.

A Delightful Legend.

There is a charming tradition connected with the sight on which the temple of Solomon was erected. It is said to have been occupied in common by two brother, one of whom had a family; the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks the elder brother said to his wife, " My younger brother is unable to bear the burden and heat of the day. I will arise take of my next of the day. I will arise take of my shocks and place them with his, without his knowledge." The brother being ac tuated by the same benevolent motives, said within hinself: "My brother has a family and I have none. I will contribute to their support; I will arise, take of my shocks and place them with his, without his knowledge." his knowledge."
Judge of their mutual astonishment

when on the following morning they found their respective shocks undiminished. This course of events transpired for several nights, whon each resolved in his own mind to stand guard, and solved the mystery. They did so, when, on the fol-lowing night, they met each cher half way between their respective shocks with their arms full. Upon ground hallowed by such, associa-

tions as this was the Temple of ki g Sclo-mon erected—so spacious, so magnificent, the wonder and admiration of the world. Alas I in those days how many would sooner steal their brothers whole shook than add to it a single sheaf!

month.

Miscellaneous.

DEATH OF A WATERLOG VETERAN. - Mr. George Evans, of 57 Strachan street. and who served under Wellington at Waterloo, died on the 18th inst. The old veteran was eighty five years of ago, the last forty-three years of his life having been spent in this city. Mr. Evans was the father of Mr. James Evans of Queen-street, Toronto.

In the House of Commons, Mr. Disraeli stated, that the estimated cost of the visit of the Prince of Wales to India will be £142,000 sterling. Radicals, as might be expected, prote-ted against the sum as extravagant.

"Interviewing," as practised by American journalists, is taking a new shape. They are now adopting the plan of inter-viewing one another. A Mr. Charles F. Wingate has gone still further, and has interviewed editors in all parts of Europe and America, for the last five years. He will publish his experiences in a thick volume, entitled "Views and Interviews."

KING KALAKAUA, of the Sandwich Islands, will send his feather cloak to the Centennial Exposition at Philadelphia. This article will probably represent more labour than any other on exhibition Its manufacture was commenced

over a hundred years ago, and fifty years have been require . for its completion. It is made of the feathers of a peculiar species of bird-each bird furnishing only two feathers, one from under each wing. In size the cloak is a little over a square yard, and its colour is a golden yellow.

THE CENSUS OF IRELAND .- Part I of the summary tables of the Irish census of 1871 has been issued. The population is that year was 5, 112,877, distributed as follows :- Leinster, 1.457,685: Munster, 1,398,485; Ulster, 1,888,228; Connaught, 846,219; the general valuntion of houses and lands in Ireland in 1871 was a 13,257,678. There were in the workhouses 48,920 persons, in hospitals, 2,894, and in public mantic asylums, 7.116; 6,742 idiots, 9,768 lunatics, 81,000 paupers, 8,467 convicted prisoners. Of persons 100 years old and upwards, there were in Leinster 27 men and 62 women: in Munster 181 men and 187 women · in Connaught 39 men and 83 women. There were four husbands 15 years old, but these had apparently wives older than thomselves; and there were 31 wives of the age of 15, one of whom was married to a husband at 60; 14 to young men of 25; and the rest to husbands of different ages from 19 to The total number of husbands was 772,095, and the wives of 48,160 of these, including two of the four 15-yearolds, were absent. There were 1 039,779 males, and 1,201,684 females who could neither read nor write; and 987,224 males, and 484,511 females who could read only. There were 862,602 wives who had specified occupations. The number of farmers in Ireland was 429, 829, there being 76,553 in Leinster, 94, 299 in Munster, 170, 197 in Ulster, 85,780 in Connaught. - The number of holdings under 5 acres was 107,106, of which there were 84,876 in Leinster, 21,575 in Munster, 80,112 in Ulster, and . Connaught 22,548. Of farmers of 2,630 acres and upwards, there were 10 in Leinster, 4 in Munster, 21 in Ulster and 11 in Connaught. The total farm holdings amounted in extent to 592,688 statute acres. A BATH IN THE DEAD SEA.-Mr. C. A.

Kingsbury writes as follows, in Forest and Stream, of a bath in the Dead Sea: "Reaching at last this most remarkable of all the seas and lakes on our globe, we prepared to take a bath—and such a bath I can hardly ever expect to take again. I had previously bathed in numerous seas, lakes and rivers, but never did I enjoy such a bath as this. The specific gravity of the water is such, from its holding in solution such a large proportion of salt (261 per cent) that one floats upon its surface like a cork. At the time there was only a gentle rip-ple upon the sea, and being a good swimmer. I at once stry sk out into deep water. I soon found that I could not only swim and float with wonderful ease, but that I could actually wilk in the water, sinking only to the arm-pits. Discovering his fact, I made for the shore, and taking Dr. C., one of our party, who could not swim, by the hand. led him into the sea where the water was many fathoms deep. At first he was quite reluctant to follow me, but he soon gained confidence on finding there was no danger of sinking, and enjoved the novel bath as much as if he had been an expert swimmer. Should the bather allow the water to g his eves or mouth he would suffer considerable abatement in his enjoyment. on account of its extremely salt, bitter, and irritating nature. No fish can live in this sea, but various kinds of ducks abound here at certain seasons of the year. The water was as clear as ordinary see water, its temperature was agreeable, and it has an oily feeling, and altogether its action on the surface of the body was such as to develop those ... pleasurable sensations pertaining to the souse of touch, accompanied by the most delightful exhibitantion. Of all the baths in the world, give me a bath in the Dead Sca."

and a state of the state of the